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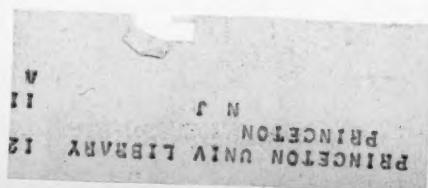
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National Catholic Weekly Review

Vol. XCVII No. 19 Whole Number 2517

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Correspondence

Vocations in Latin America

EDITOR: In the July 27 Current Comment, I find an interesting item concerning the lack of priests in Central America. I wish to note some missing considerations.

In figuring percentages of vocations one cannot take the totality of the Catholic population, and then say "See how low the return is." We should divide the total Catholic population into groups: rich, middle class, poor.

In Latin America the rich furnish a greater percentage of vocations than the rich in other parts of the world (even more than in the United States). The poor, with but few exceptions, are not eligible to furnish vocations, due to illegitimacy, illiteracy, malnutrition, etc. How many vocations do we have from Spanish-American families in the lowest income groups?

The middle class furnishes the bulk of the world's vocations, with the exception of the new urban middle class in Latin America that moved into the cities without knowledge of religion and often with anti-clerical tendencies (clerks, factory workers, artisans, etc.).

L. G. LIGUTTI
Executive Director

National Catholic Rural Life Conference
Des Moines, Iowa

Court and Constitution

EDITOR: Your July 20 editorial "Supreme Court on Trial" is the best-considered that I have read on the *Watkins* case. Certainly legislative investigation has become one of the most pressing constitutional problems of our era. Certainly, too, the upholding of the constitutional guarantees designed to ensure protection for our freedom, when those guarantees work "in apparent favor" of those committed to destroy that freedom, has been an issue frequently faced in legal history.

Experience and history would seem to suggest, however, that your statement of the issue in *Watkins* is based on a false premise. To ask "To what extent can we afford to uphold every guarantee of the Constitution?" is to imply that there may be circumstances in which a person should be denied, or given less than, the full protection of a constitutional right. Is not that a serious issue in itself, the answer to which should not be assumed so blithely? Is it not a contradiction and an undermining of the concept of constitutional government to assume that there may be an extra-

constitutional basis for limiting a constitutional right?

I was also interested in the editorial criticism of the Court for vagueness. "Vagueness" may be a deliberate retention of flexibility. In that sense, "vagueness" in the development of a new field of law may be more a virtue than a vice. No human mind, or group of minds, can foresee and provide for the infinite variations which arise in the application of a basic principle.

One of the great strengths of judicial law, both in the civil- and canon-law systems, is the evolutionary solution of the problem of application. The case system and the concept of *dictum* provide an essential flexibility in the law—an opportunity to modify, to create exceptions, and occasionally to reverse a previous position. Thus, unlike your editorial writer, I would have been more concerned if the Court had left "fewer loopholes."

JOHN J. DUFFEY

College of Law
The Ohio State University
Columbus, Ohio

[*We disclaim the implication that in certain circumstances a person should be given less than his constitutional rights. Our editorial, in the question cited, was merely pinpointing the issue to which the Supreme Court addressed itself in Watkins. We said that the Court answered this question. With some reservations as to the modalities of that answer, we welcomed its affirmation of constitutional principle. Ed.]*

Task of the Teacher

EDITOR: Sister Mary Denise stirs up many thoughts on the problems of teaching English in her article, "Educating for Illiteracy?" (AM. 6/22).

Of particular concern to me as a teacher of high-school English is the mention of the philosophy of teaching the child without causing pain in the process of learning; which for me bears on the problem of pleasing the school administration as well. I sometimes wonder if teachers are not forced to lower their standards of education in order to go along with the "progressive" idea of education (or shall we say administration?), particularly now when failures are blamed on the teacher and not on the child . . .

(Miss) MARY J. VANCOS
Rhineland, Wis.

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PATERSON, N. J.

Current Comment

Cardinal's Jubilee

It is not often that an archdiocese numbering a million and a half souls has the opportunity of celebrating the episcopal jubilee of its shepherd. On Sept. 7, New York Catholics will gather in Yankee Stadium to join with the Archbishop of New York, Francis Cardinal Spellman, as he offers a Mass of thanksgiving on the 25th anniversary of his consecration as bishop.

Cardinal Spellman received the fullness of the priesthood in St. Peter's, Rome, Sept. 8, 1932, at the hands of no less a person than the future Pius XII, then Cardinal Pacelli, papal Secretary of State. This ceremony terminated Bishop Spellman's work in the Eternal City. He returned to his native New England to be auxiliary to Cardinal O'Connell and ultimately, in 1939, to become Archbishop of New York.

AMERICA, though a national review, is linked in a special way to the Ordinary of New York. In our nearly half-century of publishing in Manhattan, this magazine has experienced in many effective ways the encouragement and support of the successive Archbishops of New York. We are particularly aware of this benevolence on the part of the present incumbent. On the occasion of the Cardinal's jubilee the editors of this Review take special pleasure in joining with the Catholics of New York in devoted good wishes to their Archbishop for yet many more years of fruitful activity, and in prayers for all his pastoral and personal intentions.

Crackdown on Tax Cheats

With a budget in the \$70-billion bracket, \$300 million one way or the other won't make or break Uncle Sam. But to the Treasury \$300 million is no laughing matter, and the House Ways and Means Committee agrees.

According to the Treasury, businessmen owe Uncle Sam \$300 million in taxes withheld from employee paychecks and from other sources. The "other sources" include taxes paid by the public

on plane and train rides, long-distance telephone calls and theatre admissions.

What the Administration wants from Congress is sharper teeth in the tax laws. In order to penalize business delinquents it doesn't like the idea of having to prove, as it must now do, that they wilfully intended to delay or escape payment of the taxes. It wants a simple rule stipulating that businessmen who do not transmit withheld taxes on request must pay a penalty.

The Ways and Means Committee agrees that this is a fair proposal. It approved a bill two weeks ago under which businessmen who do not turn over withheld taxes when dunne by the Treasury will be liable to a year in jail and a \$5,000 fine. That is harsh medicine, but not too harsh. The disease it aims to cure is deep-seated and socially malignant.

Trial by Southern Jury

When an all-white jury in the South convicts white Southerners of contempt, for their violent interference with integration, one feels the urge to stand up and cheer. Congratulations are due the Knoxville, Tenn., jurors for respecting their oath to be guided by reason and evidence, not by passion and prejudice, in the trials of Frederick John Kasper and his native Tennessean co-defendants.

Yet in view of past performances on the part of Southern juries in cases where the civil rights of Negroes were in the balance, one hesitates to agree with Sen. Lyndon B. Johnson's evaluation of the outcome. To avoid the fallacy of arguing from the particular to the universal, one cannot concede that the verdict at Knoxville disproves "any failure of Southern juries to do their duty."

In the Deep South's Black Belt, where Negroes make up 60 to 70 per cent (or more) of each county's population, Congress cannot but face the possibility of "hung" juries. Though overtly discriminatory registration laws have been repealed, under existing laws

registrars still enjoy wide discretionary powers. Fearful of the Negro's political advance, they will not fail to exercise their subtle stratagems of evasion, unreasonable questioning and prolonged examining of registration applicants, plus a host of fantastic technicalities.

No fair-minded person wishes to indict a whole people as perjured in advance. Yet even men who prize honor can fail to translate their honesty into forthright deeds when social ostracism and economic pressure loom before them and their families. We all tend to go along with those whose fears we share, especially if our families may bear the brunt of our failure to do so. The question then is not whether others can trust Deep South jurors in civil-rights cases, but whether potential jurors can trust themselves.

After all, Mr. Johnson, Tennessee is not Deep South.

Fags Draw Federal Fire

The debate on whether cigarettes cause lung cancer and circulatory ills has moved from the stage of learned discussion to that of public scrutiny by a congressional investigating subcommittee on Government Operations. Under the chairmanship of Rep. John A. Blatnik of Minnesota the investigators heard U. S. Surgeon General Dr. Leroy E. Burney, who heads the Public Health Service, say there is no longer any reasonable doubt of a causal connection between heavy cigarette smoking and lung cancer. They heard testimony to the effect that the efficacy of filters in reducing the tar and nicotine content of tobacco is still of dubious value, especially since many filter-tipped cigarettes use heavier and cruder tobaccos.

While these hearings were going on, Sen. Wallace F. Bennett of Utah introduced a bill (S. 2554) that would require every pack of cigarettes to carry a printed warning. There is little chance that any such bill will ever be approved, in view of the interests of the tobacco-growing States.

The most practical suggestion, in the present state of the debate, came from acting chairman of the Federal Trade Commission, Robert T. Secrest. He asked Congress for the power of injunction in order to ensure quick action against misleading cigarette advertising.

Anyone who has listened to the mutually exclusive claims of the various filter-tip cigarettes on TV programs will second this proposal. If filter-tips are not effective, then to push them with high-powered ads as a solution to the cigarette-cancer-circulatory link is but to compound irresponsibility and danger to public health.

Dr. Evans to President

To many churchmen throughout the country Rev. Louis H. Evans is a familiar figure. Dr. Evans has for many years been pastor of a large church in Hollywood and is an outstanding Protestant pulpit orator. Minister-at-large for the Presbyterian Church, U. S. A., and 1957 "Protestant clergyman of the year," Dr. Evans on Sunday, July 28, preached before President Eisenhower in the National Presbyterian Church, Washington, D. C.

After this service, Dr. Evans is reported to have told President Eisenhower that "something has broken down in the traditional system of separating Church and State in this country." He went on to say that this separation must not deteriorate into "separation of God from education."

Dr. Evans is also reported to have said that the idea of separation should be "constantly reinterpreted to guard against extremes that the Founding Fathers did not have in mind." The framers of the Constitution, he said, did not want religious institutions to control the schools; but neither did they want godlessness in the classroom.

It is encouraging to hear such vigorous and sensible opinions voiced by a man of Dr. Evans' stature. They serve to recall that amicable cooperation between government and religion does not violate the First Amendment.

Farmers More Productive

The big message of the 1956 *Yearbook of the UN Food and Agriculture Organization* can be told in two sets of figures. The first reveals that whereas 63 per cent of the world's population was engaged in agriculture in 1937, no more than 59 per cent were so engaged 13 years later. The second set of figures shows that during the four years from 1948-49 through 1952-53 farm output

per person of the world population was 96 per cent of the pre-war figure, but that in the crop-year 1955-56 it was 104 per cent.

In other words, thanks to the progress of mechanization and the miracles of chemistry—the use of commercial fertilizers has increased more than 100 per cent since World War II—the individual farmer's output is steadily rising.

This does not mean, however, that the specter of famine and the blight of undernourishment have been banished from the face of the earth, or are likely to be in the immediate future. Between different regions of the world the gains in productivity vary considerably. They have been much greater in Western Europe, for example, than in Africa, the Far East and the Middle East. Then, too, it is one thing to raise crops and another to see that the crops are distributed where they are needed. The fact that the output of the individual American farmer is high is cause for rejoicing; it is no guarantee that the teeming millions of India will have enough to eat. And, of course, the world's population is not standing still waiting for productivity to catch up with it.

Nevertheless, the FAO *Yearbook* is an encouraging document. To Malthusian prophets of doom it offers a meager diet.

Red "Reforms" in Kerala

As the first freely elected Communist regime in history, the Government of India's Kerala State probably anticipates little difficulty in pushing through the "educational reforms" mentioned in these pages three weeks ago (7/27, p. 436). Joseph Mundasserry, Education Minister and apostate Catholic, spelled out the proposed law in the legislature on July 25. But the strength of the opposition throughout the state should give even the Reds something to think about.

Catholics, who comprise more than 50 per cent of Kerala's 3.5 million Christians, were expected to voice strong objections to the "reforms." State control of all schools, as envisaged by the Reds, would mean the end of the Catholic educational system in one of the most Christian areas of India. The Communist assault on the private schools, moreover, has also had the effect of uniting

against it the numerous Christian sects of Kerala, which have long been torn asunder by factionalism. Hindus and Muslims likewise joined in a general "Black Day" of protest on July 25.

There is even more at stake in Kerala than a philosophy of education which claims for parents the inalienable right to educate their children as they see fit. The proposed law is unconstitutional. Should this proposal eventually pass the Communist-controlled Kerala legislature despite the vehement opposition of the citizenry, the issue is bound to reach India's Supreme Court. A test case, which will decide how far Communists can legislate totalitarianism in a free society, may be in the making in Kerala.

President Bourguiba

With the deposing of the Bey of Tunis on July 25, the ineffectual figure-head of the Tunisian Government gave way to the man who had done most to secure his country's independence from France. Like so many of his predecessors in a dynasty which had lasted since 1705, the deposed Sidi Lamine made no mark on history. There is every indication that Habib Bourguiba, Premier in the old regime and now President of a new Tunisian Republic, will become a dominant figure in the Arab world.

Habib Bourguiba is a rarity among Afro-Asian nationalist leaders. Despite the bitterness of the struggle against France which finally ended in Tunisian independence two years ago, the man bears no grudge against the "colonial West." Definitely pro-Western in political orientation, his aim is to counterbalance the extreme anti-Western nationalism of such Arab leaders as Egypt's President Nasser. He hopes to accomplish this by uniting Morocco, Tunisia, Algeria and Libya in a North African federation with close Nato ties.

The plan may seem unrealistic on many counts. Certainly it could not hope to succeed so long as the explosive Algerian issue remains unsettled. For no North African leader, even one of the stature of Habib Bourguiba, could safely propose joining Nato while French troops are engaged in "pacifying" Algerian nationalists. Nevertheless, as the Franco-Algerian struggle rages, the new Tunisian President remains an interested bystander, sympathetic both to

Western ideals and to the cause of Arab nationalism. France continues her search for a negotiated peace. Surely Habib Bourguiba would be a useful mediator.

Komsomol "Cleans Up"

The USSR's militant Young Communist League (Komsomol) is described as "a faithful assistant and reliable reserve" of the Communist party. Young people join at 15 and may move on to full party membership at 18; during their formative years in the league they are active adversaries of religion.

On July 25 the league's paper, *Kom-*

somolskaya Pravda, published the results of a nation-wide check-up on league members, calling it the "highlight" in the history of the organization. The Komsomol was worried over the fact that many Communist youths were engaging in religious worship, a crime equated with immorality and lax loyalty.

An "undisclosed number" of league members were expelled, which leads to the conclusion that Moscow would have been embarrassed to publicize the exact figure. Even after the expulsions, however, the Komsomol numbers 18.5 million young people. This is a staggering number of potential enemies of religion,

but the consoling aspect of the picture is that even decades of indoctrination have not succeeded in robbing Russian youth of all religion.

Three days after this report was released in the Russian press, young men and women of 102 nations (including some 160 from the United States) assembled in Moscow for the Sixth World Festival of Youth and Students. Could this closing of the Komsomol ranks have been a calculated move to impress the youth of the world with the idea that all the really progressive and "democratic" Russian young people have indeed done away with God?

Notre Dame's Natural Law Journal

"All men are born natural-law jurists" wrote Bergbohm, the German arch-foe of natural-law thinking, in concluding his monumental study of the law of all civilizations. It should be no surprise then to witness the current revival of natural law; for, to paraphrase Gilson, the natural law always buries its undertakers.

Any scholar who tries today to write off natural law as scholars did in the 19th century finds himself in direct conflict with minds in increasing numbers seeking a way out of the cul-de-sac of the arid legal positivism of Hans Kelsen. Everywhere a new spirit is abroad; and while the term "natural law" still causes some to boggle, there is a new sympathy for the "higher law," for inalienable rights and for those unwritten standards of justice the violation of which causes universal outrage.

For over a decade the Law School of the University of Notre Dame has distinguished itself by its efforts to provide a forum for the wisest minds and noblest spirits interested in an ever deeper probing into the history and meaning of natural law. For six years the Notre Dame Natural Law Institute has published an annual volume of remarkable essays on natural law.

More recently Notre Dame has substituted for these volumes its new periodical *Natural Law Forum*. It would be an understatement to say that with its first two issues this journal has already taken its place with the very top American scholarly journals. In fact, *Natural Law Forum*, with an advisory board of 30 scholars from 25 universities and 10 nations, is something unique and richly promising both in the American Church and in the world of law. For the *Forum* is seeking to channel the widespread feeling that the time has come for a firm commitment by public officials and the legal

profession to the proposition that law and morals intersect at important places.

There seems to be in the legal world today a confrontation of those who affirm with increasing conviction the existence of some moral norms beyond statutory or decisional law and the adamant positivists who insist that law is merely social physics. Within the former group, many of whom openly subscribe to some form of natural law, there is going on the most profound searching about the possibility of a natural law without a natural theology. Protestant or, perhaps more accurately, post-Protestant, jurists fight shy of anchoring the law known by science in a God known only, in their view, through faith.

Can those who have philosophical certainty that the law of God is imprinted in the heart of man break intellectual bread with metaphysical agnostics who fear that Hobbes' dictum "clubs are trumps" may become the easy ethics of the future? Notre Dame has wisely and courageously answered yes. And Notre Dame, with the enthusiastic support of its president, Rev. Theodore Hesburgh, C.S.C., and its law-school dean, Joseph O'Meara, has initiated a journal ably edited by Prof. Anton-Herman Crouse and dedicated to the proposition that there are many mansions in the world of natural law.

Natural Law Forum has already made its mark as a unique effort on the part of a Catholic university to sponsor research and writing on the philosophy of law by qualified persons. Its rapid success and high quality are a welcome sign of the quickening intellectual pulse of American Catholicism and a hopeful indication that Notre Dame has launched a journal with the same excellence as that of its *Review of Politics*. That the influence of these reviews will continue to grow is the prayerful hope of every son and daughter of the Church in America.

ROBERT F. DRINAN, S.J.

FR. DRINAN, S.J. is dean of the Law School at Boston College.

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Washington Front

Congress Makes up Its Mind—or Does It?

Last week, I thought I had all the answers to how Congress makes up its mind. Well, it seems I didn't; so shall we start all over again?

Since I wrote, House Majority Leader John W. McCormack (Mass.) publicly begged the President to say just one little word to members of his party on the Senate-House conference committee on the foreign-aid authorization bill. If he did not, said Mr. McCormack, when the actual appropriation bill comes up for passage, Mr. Eisenhower stands to lose up to \$500 million below what he had called the margin of safety.

Then there was the school-construction authorization bill, defeated by five votes. Last Congress, a similar bill was defeated by tacking onto it the Powell amendment, by which no school district not integrating the races would receive aid.

But the two cases were different. However misguided, Rep. Adam Clayton Powell (D., N. Y.) had an idealistic motive: the help of his race. This time, the maneuver was openly cynical: Republican Rep. Stuyvesant Wainwright from Staten Island offered the Powell amendment again, with the obvious intention, not of aiding Negroes, but of killing the granting of

Federal funds for new school construction. He succeeded.

Came the civil-rights bill. When Sen. Richard B. Russell (D., Ga.) "discovered" what everybody knew since February, namely that Sect. III of the proposals was designed to cover all civil rights, not only voting rights (Attorney General Brownell had said this at that time), the section was doomed. That left voting rights, and the tactic then was to tack onto it a jury-trial rider, despite the fact, as Sen. Paul H. Douglas (D., Ill.) pointed out, that 28 other laws exclude jury trials in contempt convictions for violation of Federal court injunctions. The strategy was obvious, and also cynical: to make the civil-rights bill so obnoxious to its own champions that in the end they would vote against it.

The attitude of the President in all this mess was ambiguous. Why did he not "fight" for his own projects? He insisted that the civil-rights bill was a right-to-vote bill, until, after Senator Russell's speech, he was forced by newsmen to admit he had not "understood" it. [On July 31 he came out fighting for it. Ed.]

On the school-construction bill, a word to three of his own "team" in the House would have saved the issue. A wire was kept open to him until the last moment, but it would have had to be a walkie-talkie out to Burning Tree. The idea that he considers himself President of all the people, Democrats and Republicans, and so "above" the fight, does not hold water. He has personally intervened in plenty of recent issues. He is no craven, that is sure; but he remains an enigma to friend and foe alike.

WILFRID PARSONS

Underscorings

COMMUNISM IN THE MISSIONS will be the theme of the 27th international Mission Week, to be held in Louvain, Aug. 27-30. Reports will be heard from students of the problem in various sections of Africa, in China, Japan, Indonesia, Vietnam, India, Pakistan, Latin America, etc. For information write the Secretariat, 95 Chausée de Mont St. Jean, Louvain, Belgium.

►**THOSE WHO HAVE TO DEAL** with Spanish-speaking immigrants, especially migratory laborers, will find useful *A Practical Spanish Grammar* published by the U. S. Department of Justice for the use of Border Patrol officers (Government Printing Office, Washington 25, D. C. Paper, 194p. 55¢).

►**THE BERLIN DIOCESE**, which in 1945 had only 30 churches undamaged,

has now 315 churches and chapels in use. Of these 150 are in West Berlin, 38 are in the Soviet sector of the city, and 127 in East Germany outside Berlin. There are 373 priests in the diocese, the majority of them serving in the Communist zone.

►**CONSECRATION** of the family to our Lady of Guadalupe, for use by the head of the family, is facilitated by a prayer-leaflet (in Spanish or English), a lithographed picture of our Lady and a poster for the family's front door, distributed by the Legion of Mary, 408 E. Quincy, San Antonio, Tex. (10¢ per kit; \$9 per 100).

►**A LEAFLET MISSAL** containing the Mass of St. Joseph the Workman, for use in Labor Day Masses, is being distributed by the Catholic Council on

Working Life, 21 W. Superior St., Chicago 10, Ill. (15¢ each; 10-99, 10¢ each; 100-999, 7¢ each; 1,000 or more, 6¢ each).

►**ST. PROCOPIUS ABBEY**, Lisle, Ill., will be host, Aug. 29-Sept. 1, to the second Unionistic Congress to be held in the United States. The congress aims to encourage reunion of the dissident Eastern Churches with Rome. The first congress was held at the abbey last September.

►**MUSIC LOVERS** will welcome the "new" *Caecilia*, official quarterly journal of the Society of St. Caecilia (P. O. Box 1012, Omaha, Neb. \$3 a year; \$5 for two years). This "oldest U. S. musical journal of any kind" was founded in 1878.

►**FOUR PRIESTS AND SIX NUNS** are among the 70 U. S. college and high-school teachers who won fellowships for travel abroad this summer under the State Department's international educational exchange program. C. K.

Editorials

Carlos Castillo Armas

In its editorial comment on the assassination of Guatemalan President Carlos Castillo Armas, the American press went beyond what the conventions prescribe for tragic occasions of this kind. The editors recalled how Castillo, with a band of tattered followers and a few obsolete planes, drove from power the only Red regime Moscow has succeeded in establishing on American shores. They hailed him as his country's liberator and a stanch ally in the world struggle for freedom.

Castillo was all these things, but in a much more intelligent way than was generally realized. He understood, as too many of the ruling classes in Latin America seem not to understand, that guns and bullets are not a final or convincing answer to Communist promises of a better life for the masses. In his plans for Guatemala, the ousting of Jacobo Arbenz Guzman and his Communist conspirators was to be not the last act of the drama but the first. The last act was to be a democratic society consecrated to the cause of social justice.

Not all those who welcomed Castillo's victory in the early summer of 1954 sympathized with these objectives. The powerful landowners, having learned little from their bitter experience under communism, wanted only to return to the good old days. Before Guzman came to power in 1950, they had owned 75 per cent of the land, though they were only two per cent of the population. They wanted Guzman's agrarian reforms repealed. They wanted an end to trade-union agitation among their mostly illiterate workers. They wanted above all the immediate return of the lands which Guzman had expropriated and given to the peasants.

Nor did all Castillo's troubles come from unrecon-

structed reactionaries. The liberal-minded, especially among the students, were overly impatient for reform. They insisted that the hard, dangerous transition from a Communist dictatorship to full-blown democracy be accomplished overnight—and this in a poor country where more than half the population of three million is illiterate.

CASTILLO'S ACHIEVEMENT

Between these extremes Castillo walked cautiously but firmly. He did not grant complete freedom of the press, nor permit opposition political parties, but he laid carefully the foundations for a future democracy. He refused to restore the expropriated lands and confirmed the peasants in their ownership. He sponsored a minimum-wage law and vindicated the right of workers to form free trade unions. He increased property taxes and introduced a personal income tax. With financial help from this country, he so restored the Guatemalan economy that at the time of his death Guatemala City had assumed the appearance of a boom town.

Such was the man cut down on July 26 by a traitorous member of his palace guard—reputed to be a Communist sympathizer. President Castillo died instantly, with his horror-stricken wife at his side. The country remained calm—a tribute perhaps to the progress that had been made under his wise and understanding rule. There was no opposition when "First Designate" Luis Arturo Gonzales took over the Presidency, and no surprise when he announced that within four months elections would be held to choose a successor. Castillo had, indeed, set Guatemala on the road to democracy.

Are We Prepared?

Don't be surprised if, as time moves on, you hear more and more serious talk about U. S. readiness for the contingency of limited war. The massive tensions of the past decade have pulled us into a painful posture in which we stand, fists up, ready for the monster struggle we hope will never come—the one we would have to fight against all-out aggression by the Soviet Union. Our minds and energies have so focused on this one dire possibility that we have thought too little about more likely eventualities. Our growing nuclear strength is somehow connected in the public mind with the sole emergency of total war, made necessary by the final,

overweening ambition of the men in the Kremlin. Psychologically speaking, we are almost prepared for such a war. But are we ready to face the grim, small-scale demands of limited war for such precious but restricted areas as Oman, Indonesia or Guatemala? This is what we must now begin to ask ourselves.

Some say our experience in World War II is responsible for current mistaken thinking about future wars. There we had a war that fitted our American conception of what war should be: overt aggression against us and our allies; obvious superiority of U. S. resources; finally, a terrible retribution inflicted on the enemy by our

triumphant forces. Simplicists as always, we tend to think of future wars in this same pattern—the enemy's big aggressive blitz, our retaliatory bombardment of his bases and home cities, then the last inevitable stage when we close in for his unconditional surrender.

PIECEMEAL WAR

As the brilliant young analyst Henry A. Kissinger writes in *Nuclear Weapons and Foreign Policy* (Harper, 1957):

The lesson of the two world wars had convinced us that we would have to resist a military onslaught against Western Europe. . . . Beyond this, our consideration of the strategic shifts which we would resist by force was inhibited by a doctrine which left no room for intermediate positions between total peace and total war. (p. 29)

As our calculations have frozen harder and harder in this mold, we have tended, in proportion to the growing destructive power of the weapons evolved by our technology, to "define in more and more drastic terms," writes Dr. Kissinger, the Soviet provocation which would ultimately drive us into war.

But what about Korea? Surely that was a limited war,

one which we held within rigidly limited bounds. Yes, writes Dr. Kissinger, we did keep Korea limited. But this happened, not because we understood the meaning of limited war, but rather because we were reluctant to engage in all-out war over the issues at stake there. "In short, we thought we could not afford to win in Korea, despite our strategic superiority, because Russia could not afford to lose." Our ultimate frustration over Korea stemmed, it now appears, from our failure to grasp the strategic opportunities presented by this kind of war.

These considerations point unerringly to the wisdom of what Thomas E. Murray, former Atomic Energy Commissioner, has advocated—a more realistic and more rational nuclear policy regarding limited engagements with the enemy. We should begin to explore this vital question. If we fail to develop such a policy, we shall lose our struggle with the Reds, who are shrewd enough so to calculate their moves that no one stage in their conquering advance will ever seem to us to be "worth" fighting about. The big war, for which we are readying ourselves, would never come; the ultimate provocation would never be given. But one day we should wake to find ourselves defeated.

The Djilas Time Bomb

In 1936 the French novelist André Gide, on his return from a visit to the Soviet Union, set down his disappointment in language that had a strong effect in pro-Communist intellectual circles. Since then, the literature of anti-communism has grown. Much of it has been written by former Reds whose testimony has been on the whole convincing and authentic. It is to be feared, however, that these protests have had more effect in the free world than among working Communists in the Soviet Union's sphere of influence.

A new book is now coming off the presses which has all the signs of an indictment that may well be historic. Its author is Tito's ex-friend and propaganda chief, Milovan Djilas, a convinced Communist from his youth, now sorely disillusioned by Red realities. Whereas Djilas' forerunners registered their protests in the safety of exile, this daring and idealistic Montenegrin sent the manuscript out of Yugoslavia, with the instruction that it be published regardless of what might happen to him as a consequence. Djilas is at this moment in a Yugoslav jail. If the publication of his book proves to be his death sentence, it is because he wanted it that way.

Experts in the field of Communist theory agree that this book is probably the most damaging criticism seen in years. What Djilas says against the movement seems destined to have profound repercussions in the Red empire, at least in intellectual and ideological circles, for which the work is intended.

The earth-shaking volume is entitled *The New Class* and is scheduled for publication shortly by Praeger. The title provides the key to the charges made. Far from

leading to the establishment of a classless society, communism has produced a new ruling class, with all the domination and exploitation of the former ruling class. Djilas pictures communism as a spent force that has outlived its social usefulness and that now reveals itself, instead, as only a new form of exploitation and tyranny. In place of capitalistic ownership it has substituted a new kind of ownership, that of privilege. Ownership, he says, is nothing other than the right of profit and control: "If one defines class benefits by this right, the Communist states have seen, in the final analysis, the origin of a new form of ownership or of a new ruling and exploiting class."

ABSOLUTE POWER: ABSOLUTE CORRUPTION

But what makes this new kind of ownership more sinister than the old is that it carries with it the most complete power known to history. By its very completeness it comes in conflict with everything which it does not control. From that all-embracing monopoly stems the long trail of exploitation and brutality that is the record of communism: "Men will marvel at the grandiose adventures it accomplished, and will be ashamed of the means it used to accomplish them."

It would be too much to expect that this blast from the trumpet of an impetuous, devil-may-care Montenegrin will make the parapets of the Kremlin come tumbling down tomorrow. From all accounts Djilas is still a Communist, but, if the analysis of the experts is to be believed, *The New Class* will prove to be a first-class time bomb in the Communist world.

Freud in a Gray Flannel Suit

John P. Sisk

AS YOU MAY KNOW, the latest thing in that branch of rhetoric we know as advertising is MR—Motivation Research. Motivation Research is concerned with probing into the consumer's psyche to discover his real motives for purchasing, which are not necessarily the motives the consumer is himself aware of. To do this probing, MR uses techniques and insights derived from anthropology, sociology, socio-psychology and depth psychology. What the researcher discovers about these real motives is very useful to the ad-man, who can then shape his advertising much more effectively.

There are obvious advantages to inducing people to buy for reasons they are unaware of—especially in very competitive fields where the differences among the goods advertised are very slight. Even an inferior product has a chance at success if the MR expert can find a way to motivate prospective customers.

A good example of MR at work is the virile, tattooed arm in the Marlboro cigarette ads, which previously had strong feminine appeal. That decorated arm, so the story goes, broke through the male prejudice-barrier, Marlboro switched sexes and upped its profits. Significantly, nothing has been said about any change in the product itself. MR is concerned only with packaging and "pitch."

Obviously the only way to find out about MR is to read about it. That is its beauty. Not only does it usually take the form of the "soft" or sophisticated sell (as opposed to the "hard" or high-pressure sell), but it tends to sabotage your sales-resistance without your conscious knowledge. Many of the animated figures that more and more are dominating TV commercials are planned to do just that. They dance on your *id* with feet so light you can't even feel them.

Now since it is to the advertiser's interest to attack any part of the consumer's personality (conscious or unconscious) that will induce him to buy, certain moral questions arise. Among them, says Perrin Stryker in the June, 1956, *Fortune*, is the question "whether any manufacturer should exploit, as buying motives, the deepest human frailties that can be dug out by the psycho-analytic method." Should such techniques be left alone?

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he wonders. Are they an invasion of privacy? What harm will result from such a skilfully calculated encouragement of weakness?

SATAN THE FIRST AD-MAN?

These are good questions. In fact, as long as there has been advertising they have been good questions, for MR makes advertising differ only in degree from what it has always been. Advertisers have always found it useful to exploit the more unlovely aspects of the consumer's personality—his greed, lust, snobbishness, selfishness, narcissism, insecurity and materialism. One way or another advertisers assume original sin as a highly desirable status quo—and, significantly, the first huckster was the Devil. Indeed, Satan, as Milton pictures him in Book IV of *Paradise Lost*, even uses the methods of the motivation researcher as he whispers in the ear of the sleeping Eve:

Assaying by his Devilish art to reach
The Organs of her Fancy, and with them forge
Illusions as he list, Phantasms and Dreams . . .
Vain hopes, vain aims, inordinate desires
Blown up with high conceits ingend'ring pride.
Him thus intent Ithuriel with his Spear
Touch'd lightly; for no falsehood can endure
Touch of Celestial temper, but returns
Of force to its own likeness: up he starts
Discover'd and surpris'd.

The picture is perfect for our purpose. Satan is working on the unconscious mind of Eve, softening her up for the sophisticated sell he will work on her later in Book IX. He must arouse the "vain hopes, vain aims, inordinate desires" so that she will accept his evaluation of what he will offer: a chance to be like God. Actually, of course, he can sell her only illusions, phantasms and dreams, as she will discover. Eve will experience the disillusion we have ourselves so often experienced, when what we have been induced to buy fails to give us the satisfaction an advertisement has led us to expect—or has perhaps failed in the end to give us any satisfaction at all.

One reason for this dissatisfaction, for Eve and for us, is that we do not know ourselves very well. Many of the motives for our actions and attitudes remain hidden from us. Another and related reason is that we tend to think and communicate poetically with symbols—a

high-powered but also potentially treacherous way of thinking and communicating. As a result, skilful manipulators of symbols, like Milton's Satan and the ad-man, can determine that part of our personalities that is hidden from us or not known very well—especially when they have the advantage of advanced psychologic techniques. It follows that one can do a great deal of buying without being really satisfied, for what he buys is often a symbol of something that remains disguised from himself. This sort of selling might be called the "deep" sell.

Disguise is an important tool for the advertiser whether he sells hard, soft or deep. Satan as he whispers to Eve is disguised as a toad, but to work on a victim's unconscious mind in order to determine her waking actions is also an act of disguise. The ad-man who uses MR on consumers adopts this kind of disguise. But he has other disguises. He can, for instance, conceal from the consumer the fact that what he has to sell will give only a limited and temporary satisfaction. He can find a way to hide the mundane reality of his 1957 sedan, say, behind a vision of heaven-on-earth—which is not so hard to do when he believes in that vision himself.

However, I do not wish to equate the ad-man with the Devil or to suggest that his work is essentially diabolic. American industry makes many fine and indispensable products which it has a right to advertise honestly, as it indeed often does. Given the kind of society we live in, the ad-man is an important part of our economy. We can even allow him a certain amount of his congenital overstatement, since we all know how hard it is nowadays to get anyone to pay attention unless we speak at the top of our voices and make extravagant statements. We may not even complain too much about the advertiser's rather tiresome pose as public benefactor, as if he were ashamed to be primarily concerned with making money. We might even concede that the ad-man's use of MR techniques turns out to be relatively harmless a good deal of the time.

DELUSIONS, DREAMS AND ADS

But the ad-man, with or without MR, still remains very conspicuously an exploiter of human weaknesses and a dealer in illusions, phantasms and dreams disguised as reality and truth, and for that reason we need to protect ourselves from him. No doubt some advertisers will use their power responsibly in the future, as they have in the past, with a proper concern for the personal privacy and moral well-being of the consumer. But the very magnitude of the ad-man's operation (nine billion dollars last year) tends to corrupt his sense of moral obligation. There is a powerful argument in tremendous achievement: nothing, one tends to think, can be wrong with what works stupendously. In the face of this argument it would be naive to hope for too much.

You will notice at the end of the passage I have quoted from *Paradise Lost* that as soon as Ithuriel touches the disguised Satan he assumes his proper shape, "for no falsehood can endure Touch of Celestial temper." What we need against the ad-man is an Ithuriel's spear—an instrument that will undisguise him.

We need, that is, the knowledge that will free us from forces over which we usually have too little control. With this knowledge we will still be consumers, but rational rather than compulsive consumers.

Any educative process that matures us forges such an instrument. But I suggest something more specific—the study of advertising as part of the curriculum in high schools and colleges. This need not be a separate course. I have in mind a half-dozen or so class periods given over to this purpose in English courses—English courses because, as I have said, advertising is a branch of rhetoric, the art of persuasion, and because it is a kind of pseudo-poetry.

HOW TO READ ADS

Let me take an ad from a recent copy of *Life* and work it over as it might be worked over in such a class. This ad is a two-page spread featuring the 1957 Mercury automobile. In the upper two-thirds of this immense space is pictured the new Mercury with the inevitable beautiful and stylishly dressed woman in the front seat. Stretching away behind the car in all directions is a mist or fog (is it ectoplasm?) and out of it people are emerging singly or in small groups and converging on the auto. They are handsome, richly dressed men and women. On their faces are expressions of unqualified delight and approval.

As for the text of the ad: above the picture are the words: "Straight out of tomorrow . . . a dream car you can own." Below the picture the dream-car business is repeated six times, so the advertiser apparently means it. The newness of the car is given great emphasis, as are its length, width, size of engine and horsepower.

Note how much the ad reminds us of the passage from Milton. The ad-man is trying to fill our heads with dreams—dreams that can come true. Note the effect of the ectoplasmic mist out of which the handsome people are walking. It makes the car a kind of shrine, something in a sanctuary which one approaches through a mystic haze that separates him from the real world. The car is almost a god. Is the ad telling us that with a Mercury you can live like God, as Satan told Eve?

What hierarchy of values has the ad-man assumed in the potential customer? If the latter will accept an automobile in such pseudo-spiritual terms, in what terms will he accept the truly spiritual? Is this an adequate picture of heaven for those who see nothing odd about it? Does it become harder to believe in spiritual realities in proportion as material things are spiritualized this way?



Note the ad's strange attitude toward time and change. One of the best things it has to say about the car is that it is new. "New" for the ad-man is a magic word; it always means "better." But what is new is bound to time and change and will soon become old—"where are the Mercurys of yesteryear?" Yet the ad-man here, as everywhere, wants "new" to suggest final and lasting achievement, the top at last, something time cannot touch. It is the car of tomorrow—that is, it will still be new in the future as well as now.

PROMISED WHAT—HEAVEN?

The men and women in the ad will never die, that is clear; they have the immortality of the figures on Keats' Grecian urn. Has the god-car given them that immortality? Will it confer that immortality on all its owners? These are not extreme questions in terms of the ad's symbolic language. For isn't the ad indirectly and poetically an attempt to disguise from its readers the real nature of time? If Mercury-minded people face up to time and its implications, they may be much less interested in the Mercury. Isn't the ad's attitude to time and change exactly that of a child? For the child, time and change make wonderful things come true and the wonderful things will last forever. To what extent, then, does the economic well-being of the country depend on a disguising of the real nature of time?

Note the people converging on the car. They are prosperous, extrovert, happy, well-fed, sure of themselves, on top of the world. Is the Mercury intended for this class of buyer? Or does the Mercury make its owners this way? Or is the ad telling us that if we want others to think of us this way the Mercury is the car for us? And what is to be inferred from the fact that all

the man who gave its impetus to a movement whose woman in it? Does the ad-man take it for granted that any man would rather look at a beautiful car than a beautiful woman? That if he gets the car he can always get the woman? That for many men a car is even a substitute for a woman? And if so, why are all the women in the picture so happy?

And is there not something vulgar in the ad's emphasis on length, size of engine and amount of horsepower? Why do Americans pride themselves on cars that will not fit in their garages but will, in a pinch, pull the Super Chief over the Rocky Mountains? Is this not like the way a child tries to be a Big Man—by impressing his peers with the size of his muscles and the number of his marbles? If one were really a Big Man would he be so concerned about displaying his bigness? And is not the possession of physical magnitude again a way of being like a god?

Please understand that I have not been talking about the Mercury itself, but about attitudes toward it. No doubt it is a good automobile that many people will buy for perfectly adult reasons. But many others will try to buy what the ad poetically suggests can be bought, but which unfortunately no automobile manufacturer has to sell them. For those people the ad is successful in proportion as it keeps them from asking embarrassing or damaging questions and induces them to accept its equation of Mercury and heaven-on-earth.

In such a fashion, then, might one go about forging his Ithuriel's spear. And in time he might discover that the antagonist against whom he must use it is not the ad-man, or MR. It is that part of himself that is vulnerable to the ad-man and to all the other deceptions and false promises of the world.

The Vision of Dom Virgil

Vincent A. Yzermans

My elders tell how in their days liturgy was synonymous with lace albs and so-called Gothic vestments. A dozen years ago in the seminary we were accustomed to associate what we thought to be the liturgical movement with the lunatic fringe.

Such misconceptions were common in the 'twenties and 'thirties. They even persisted, like a hangover one would like to forget, among a younger crop of students in the 'forties. But there was a significant difference. The earlier students met the movement with downright misunderstanding. The later ones paused long enough to question it. In that scrutiny was born recognition, and a welcome long overdue.

FR. YZERMANS, of the St. Cloud Diocese, is editor of two collections of papal documents, *All Things in Christ* (Pius X) and *The Unwearied Advocate* (Pius XII).

In the 1940's another sign appeared. It was neither the voice of an individual crying in the wilderness nor the backing of a financially resourceful American institution. In 1943 the encyclical *Mystici Corporis Christi* stirred the waters. Four years later *Mediator Dei* bestowed papal approval on the liturgical movement. The movement had come of age.

It was no longer anything so simple (it never really was) as the question how long the surplice should be nor how much vernacular should be in the Mass (which really never touched the essence of the liturgical movement). With *Mediator Dei* came the recognition in seminary lecture halls, religion classes and parish churches that the liturgy is the very warp and woof of full Catholic living. Its objective is well stated in the words of Pius X, to whom, under God, is due the revival of liturgy in modern times: "When in every city

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and village God's law is faithfully observed, reverence shown for sacred things, the sacraments frequented and the ordinances of a Christian life carried out, then . . . We need labor no further in re-establishing all things in Christ."

LITURGISTS AT COLLEGEVILLE

Such are the recollections that pour into the mind as we approach the 18th North American Liturgical Week, to be held August 19-22 at Saint John's Abbey in Collegeville, Minnesota.

There the monks will close their centennial celebrations with a week of prayer and thought devoted to the general subject of "Catholic Education as Formation in Christ." There, nestled in the sloping hills of central Minnesota, surrounded by lakes that bear strange Indian names, liturgists and educators will gather to drink deep from the Benedictine fountains of worship and work. There they will seek the strength, prudence and foresight needed to continue the work acknowledged from its beginning as God's work with the Holy Spirit its chief guide. There will be found the grand old men, Fathers William Busch, Martin Hellriegel, Gerald Ellard, S.J., who were among its inceptors in our country. There will also be the men of scholarship and ability who carry on this work of God, Fathers Godfrey Diekmann, O.S.B., H. A. Reinhold and Michael A. Mathis, C.S.C.

But most of all, there in the shadows of the twin towers of the abbey church they will mingle "prayerfully, prudently and patiently" under the spell of the man, a monk of St. John's Abbey, who was most responsible for the organization of the liturgical movement in the United States. One will almost see and hear the spirit of the late Dom Virgil Michel (1890-1938) move about the gatherings. Through his disciples one will hear him enunciate again the principles of a full, communal Christian life and worship that he strove so vigorously to popularize during the short span of life allotted him.

This is by way of introduction to a book whose appearance merits all the publicity our Catholic journals can bring to it. It is not merely that *The Life and Work of Virgil Michel* is a work painstakingly and lovingly wrought by its author, Dom Paul Marx, O.S.B. Nor, again, that it is undoubtedly one of the most beautiful books to have come out of the distinguished printers' house of the North Central Publishing Company in Saint Paul. It is also a *vade mecum* that no priest, religious or lay person concerned with the integral Catholic life and thought of the American Church can afford to ignore.

Father Marx's work is not mere biography, nor is it mere adulation. Perhaps one can best compare it to Bernard DeVoto's *Course of Empire*. What DeVoto has done in the field of American discovery and exploration Father Marx has done in his exposition and analysis of the liturgical movement. He has successfully cleared away the underbrush of misconceptions and prejudices. He has opened wide the highways and byways that give the reader an insight into the consuming zeal of

the man who gave its impetus to a movement whose full implications cannot at this early date be adequately evaluated.

Virgil Michel was convinced that his work was more for future generations than his own. Like the work of St. Pius X, whose reforms and restorations are just now beginning to enter into the mainstream of Catholic life, Virgil Michel's exerted an influence that can still be felt; and that will increase rather than diminish.

It is no exaggeration to say that no one can safely speak on the liturgical movement today who has not read and studied Father Marx's book. For those who still think that the liturgy is nothing more than a monastic heirloom or a religious toy, there can be no better prescription than a reading of this work.

Throughout the 464 pages of this work one senses the desire that the liturgical movement in America might have a popularizer similar to Fr. Pius Parsch, O.S.B., in Germany. The very words chosen by Virgil Michel, "Popular Liturgical Library," were an admission of this desire.

DOM VIRGIL'S WORK

But even that lack may be no more than a part of God's work. In the designs of Divine Providence, Virgil Michel and his colleagues had to set the apostolate on the firm liturgical ground of integral Catholic worship and life. It may be ours to carry the "good news" of Christian living and acting from the cold realm of theory into the warmth of the daily lives of God's people. This would seem to have been the dream closest to the heart of Dom Virgil.

No more than thirty years ago Dom Virgil with his collaborators inaugurated the liturgical movement in this country. In the light of that fact, nothing summarizes the importance, the success and the future hopes of his apostolate better than the following words our Holy Father addressed to the International Congress on Pastoral Liturgy at Assisi last year:

If one compares the present state of the liturgical movement with what it was thirty years ago, it is obvious that undeniable progress has been made both in extent and in depth. . . . The liturgical movement is thus shown forth as a sign of the providential dispositions of God and for the present time, of the movement of the Holy Ghost in the Church, to draw men more closely to the mysteries of the faith and the riches of grace which flow from the active participation of the faithful in the liturgical life. . . . We express the wish that this new sowing, together with the work of the past, will bring forth a rich harvest, to the benefit of the individual members as well as the Church as a whole.

This summer, when thousands journey to the place where Dom Virgil began his work, who can say what great hope for the future will arise from this 18th Liturgical Week at Saint John's Abbey?



Men, Myths and Politics

Edward Anthony Connell

TO THE AVERAGE CITIZEN politics is a confusing and mystifying sort of melodrama in which all is pretense, vacillation and insincerity. Politicians are regarded as a two-faced and shifty group who are completely incompetent in the legitimate pursuits of life and take to politics as a frantic last resort.

Most serious is the popular notion that politics is a chaotic affair without rules or codes or standards: a pseudo-profession which exists without reason or justification, a sort of parasitic growth on the organism of government. There is a constant effort to do away with politics; to remove it from government as a surgeon would remove a malignant growth from the body.

But politics is actually the heart or the spirit, the *élan vital* of government rather than a superfluous and corroding growth. In another sense, government is a structure or framework and becomes responsive only when human beings begin to use it: to make decisions, to apply rules, to interpret statutes and regulations, to approve some requests and to deny others.

In brief, politics is enormously concerned with judgments and interpretations and the immediate application of the rules of government. The American people, perhaps more than any citizenry on earth, have clung to a theory of government that in many respects is totally unlike that held on any substantial scale in any other nation in the modern world. Our Declaration of Independence and our Constitution are far more than statements of governmental mechanics. They both are shot through with the language of the spirit and heavy with the implications of free will and choice.

Our nation of multitudinous groups and associations has produced hundreds of thousands of constitutions and sets of by-laws, from those of the American Institute of Architects to the recent lengthy and complex set of rules drawn up by the Springdale Civic Improvement Association. Yet strangely enough we lean over backward to make these codes cold and spiritless so that we may boast about our rule books being "free from politics."

In short, we have an almost childish belief that we should have amongst us a breed of supermen who will spell out by their actions and decisions in public life the high promise of the magnificent phraseology of our Founding Fathers. Because we believe that only men of enormous goodness could have written the great

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basic documents of the 18th century, we have searched vainly over the years for men of equal goodness to match them. We have petulantly branded as "politicians" men of great intellectual stature and patriotism, sensitive to right and wrong, whose only weakness lay in being tainted with original sin and thereby falling short of the popular concept of the man in public life.

MEN LIKE ANGELS?

We have not measured our politicians with the same yardstick we use for our business leaders, our sports heroes, our TV entertainers and our educators and social workers. We have, for instance, come to accept as normal the idea that a politician must be completely devoid of self-interest; and we are perturbed when we learn that Mayor Zilch or Senator Sniffles owns stock in General Motors or Lukens Steel or risks an occasional two dollars on the daily double.

Bertrand Russell said in a recent analysis of communism: "My objections to Marx are of two sorts: one, that he was muddleheaded; and the other, that his thinking was almost entirely inspired by hatred" (*Look Magazine*, April 30, 1957).

The hatred of which Lord Russell wrote has many manifestations, but important among them is the hatred of the modern unrealist for the teaching that sin is universal and stains all men. The unrealist attempts therefore to create the portrait of a governing class that shows him and his associates holding aloft the phony banner of sinlessness.

Communism found a fertile ground in which to sow its seed, not only because the modern industrial system had brought about much material suffering, but also because so many people in the modern world had come to believe that the home-grown politicians they knew were interlopers and men of little faith who should be replaced at the polls, or through violent revolution if necessary, by dedicated people waiting in the wings whose hearts were completely pure inasmuch as original sin had never even touched them.

To say that "government ought to do something about it" is not only normal but at times necessary. This is so because only the state, in the final analysis, can set new ground rules and ban the economic spitball and the industrial gouging and clipping. Perhaps more than any leader of our time Franklin Delano Roosevelt detected accurately and classified correctly the rule-violations of the 20th-century social scene. And the FDR grip remained firm and unwavering for nearly two decades chiefly because he was the first to see and describe and condemn the butting and the fouling that

had become widespread in the uneven contest between the haves and the have-nots. But even a Roosevelt could not pull out of a hat the inexorably impartial referees and umpires who could enforce the new rules. So the T. Lamar Caudles and the six-per-centers swarmed in, because men are not gods.

Perhaps it is a good thing in the long run that we have built up the tradition that the "average politician" is someone to be temporarily tolerated. Perhaps it is salutary that we look longingly toward the distant hills for the Lochinvar or Sir Launcelot who will pave our city streets without giving kickbacks to contractors and administer our public schools without making demeaning concessions to the head of the PTA. It is well to remind ourselves from time to time that the Christian ethic does set a high standard of conduct for men in public life. The fact that men often fall short of the standard doesn't mean that it isn't there.

The politician in our midst will always be a person to watch with a jaundiced eye so long as we believe even slightly in the Marxian *mystique* of the state as

the only well-spring of Infused Virtue. Marx did not admit that the state is the combined efforts of human beings to propagate order and justice within the limitations of human weakness. Marx taught the theory of the inherent rectitude of the state and the "rub-off" theory: i.e., that contact with the state or assimilation by the state will transform those assimilated into men without sin or passion.

The politician is frequently a man who tries desperately to sublimate many of his personal interests (and frequently succeeds) and is rejected because he cannot sublimate them all. Yet the average American has not become acutely aware of this fact. We go on hoping; we re-read our Ralph Waldo Emerson and peer into the darkness for signs of the arrival of the shining substitute for the politician. And, in the meantime, our politicians go about their appointed rounds with good sense and unrecognized wisdom making possible the care of the indigent, the spraying of trees in city streets, and the protection of the screwball theorist against midnight arrest and beating with a rubber hose.

Surprise Defeated

Spring, my Father's youngest daughter,
You can't be sudden—
I am watching too closely!
I know that brown blur in your trees,
And how, soon, some buds will sail off on the wind
And leave their shells laughing on the limbs.
I know each tree will wear a fine green net
Before the leaves come out like curls.

Your rainbow, Spring, in no wise
Can creep up stealthily:
Before that sky's smiling—
Through-tears, my eyes
Fatten on the east expectantly.
I know what nightlong rain
And daylong sun connive together.
I will scrutinize the lawn
And be first to see the baby crocus yawn.
"There!" I cry, "I see you!" to
All the possum-playing grass
Trying to green soundlessly
And advance upward unnoticed
Till your wind judges it
Tall enough to play with.

Tiptoe up the hill, round the road—
There Sir Robin saunters in plain view!
And irrepressible sparrows, rehearsing all winter,
Now ride the fences noisy and crowded as subways.

All is given away! Your cunning clues,
Your half-told hints all come to nothing!
And so, Spring, surrender planned intrigues,
And be yourself amazed,

Because before our Father sent you,
He told me all your secrets.

SISTER ANTHONY MARIE, O.S.F.

Lesson in Bone-Song

Gregorian, girls, is difficult; you must earn
Your way into this music through centuries
Of sound: this is the skeleton of music;
No flesh is here to echo itself in pools
Of pleasure. Not ordered sound, Gregorian,
But crystallization of holy silence.

We've wept
By the rivers of the world, and they have not asked,
In strange lands, for the song of the Lord . . . but harps
The breeze might stroke, hung up, can breathe no psalm
As pure as this. Our virgins' racial grief
Is filtered through our kneeling song as if sifted
By an air of Eden.

For here, the air's too gross
To shrine this primal sound, this bone-song
Of the absent flesh. Expanding beyond its rapture,
A chalice brims level with horizons of silence,
Calcined spaces floating wide for wings
Of refused desire. . . .

Far, far, Thou Word of Fire,
Far, through the choir we have found Thee out:
Oh, Thou Rest

in the purest music!
O Space in our bone-song silences,

Thou!

JAMES MORGAN

BOOKS

Two Fine Complementary Studies

HISTORY OF THE CATHOLIC CHURCH

By Thomas P. Neill, Ph.D., and Raymond H. Schmandt, Ph.D. Bruce. 684p. \$8.75

A HISTORY OF THE CATHOLIC CHURCH

By Ludwig Hertling, S.J. Transl. from the German by Anselm Gordon Biggs, O.S.B., Ph.D. Newman. 643p. \$7.50

Composing Catholic manuals on ecclesiastical history has been traditionally a clerical preserve. The present "invasion" of this field by two lay history professors at St. Louis University deserves congratulations, for it has come off very successfully. Students can be assured that here in brief compass they possess a safe guide, scholarly, objective, frank, readable, attractive typographically and pedagogically. Its terminology, presuppositions and emphasis are gauged primarily for Americans.

Major attention is focused on the modern age, with the Church in the United States receiving its due in competent fashion—which is not ordinarily the case in productions by European historians. About the same allotment, one-quarter of the pages, is accorded the period up to 1000 A.D. as to that since 1815. Well within the first half of the book the 16th century is reached.

The main stream is well explored, particularly in its external aspects. Internal developments in the Church—constitutional, doctrinal, liturgical, devotional—are passed over or handled quite summarily; this is the most obvious shortcoming. Here and there a few other topics merit more consideration, such as the early spread of the Church; the impact of Mohammedanism; theological factors leading to Protestantism; the role of the Spanish and Portuguese crowns and the *patronato* of the Indies in mission growth; the Thirty Years War; and so on.

The authors have striven hard for factual accuracy. Some slips occur, though, as when free will is identified with concupiscence in the theology of Baius. Sometimes matters which are at best probable are stated with certainty, such as the presence of St. John the Apostle at Rome and his friendship with St. Ignatius of Antioch; or the date for St. Cecilia's martyrdom.

commendably there is no shying

away from offering judgments, favorable or otherwise. These appear sober and balanced, though the importance of Arianism may seem overrated and the total of early martyrs underestimated. Innocent IV too harshly regarded and Julius II too approvingly. The argument upholding the validity of Urban VI's crucial election preceding the Western Schism could be more solid. Despite the paucity of literature in English, the list of recommended books could be better rounded out.

As a brief popular history of the Church, Father Hertling's account should be singled out for the highest recommendation; in its class it has few if any peers. The author, esteemed by seminarians at Rome as one of the most vivid lecturers at the Gregorian University, where he is professor of ecclesiastical history, is renowned among professional historians for specialized articles on the ancient Church. His present effort proves him equally at home writing for a wider audience—reliable, eminently readable, original in approach.

In an attempt to compact the long, complicated story of the Church there is a danger of reducing it to an arid catalog of names and dates. This pitfall has been avoided by a topical interpretive treatment, which introduces the reader to all the essentials of the subject in a manner that easily sustains interest. Those not novices to the field can profit from the numerous penetrating and stimulating observations on persons and events, the mature reflections of a seasoned scholar.

Brevity demands selectivity. A defect not rarely met in books like this is undue stress on the relations of the Church with secular states and other human organizations. Fr. Hertling deals adequately with this external aspect of the Church's life; but his emphasis is on the much more vital interior life, on the Church in her task of saving souls—which is the core of ecclesiastical history. And so a larger allotment of space than is usual is accorded such themes as organizational, pastoral, devotional and liturgical developments, and religious orders. Mission activity is highlighted, as are numerical and geographical expansion. Concreteness and precision are gained by the extensive and discerning use of statistics, which incorporate the results of Fr. Hertling's own

research. These pages supply a good deal of information not readily located elsewhere.

Dom Biggs merits praise for an excellent translation, accurate and smooth. As these remarks may have made evident, these two histories rather complement one another in their different emphases.

JOHN F. BRODERICK, S.J.

Colossal Red Failure

THE COMMUNIST PARTY VS. THE CIO By Max M. Kampelman. Praeger. 299p. \$6

With the Communist party again mobilizing to infiltrate the U. S. labor movement, this judicious and competently written book has more than historical interest. Indeed, it would have more than historical interest even if the party, forced to re-emphasize the united-front tactic by the Khrushchev exposé of Stalin's murderous brutality, were not setting forth on a new adventure. For though it is now eight years since the CIO ousted its Communist-dominated affiliates, the comrades still retain a stubborn foothold in U. S. labor. The West Coast longshoremen and the Mine, Mill and Smelter Workers continue to thrive, and the United Electrical Workers, though decimated, is still doing business at the old stand. There remain Communist pockets, too, in a few AFL-CIO affiliates, notably in the Packinghouse Workers.

Nevertheless, the main interest in Mr. Kampelman's fine book is historical. After sketching the rise of the Communist party in this country and its early efforts to infiltrate American labor, he concentrates on the major campaign to Sovietize the CIO. That this campaign ended in dramatic failure was due to a number of reasons (including the religious-mindedness of American workers generally); but the one that stands out most clearly, perhaps, was the crippling policy the Kremlin imposed on its American stooges.

With typical Soviet preoccupation with Russia, Stalin forced U. S. Communists to subordinate everything to foreign-policy considerations. When these considerations forced Communist labor leaders to condone the Nazi-Soviet pact of 1939 and to espouse isolationism, the conflict with CIO policy was hard to disguise. That the eventual showdown was postponed was due to several factors: John L. Lewis' isolationism, the relatively short duration of the Nazi-Soviet pact, the entry of the United States into the war in December, 1941, and the precarious state of affairs

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THE CIO
299p. \$6

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in the CIO following the break between Lewis and Philip Murray.

The war years were fairly peaceful, though the in-fighting in the CIO never stopped. The big break came with the start of the cold war and the launching of the Marshall Plan in 1947. When the Communists, obedient to Moscow, threw themselves wholeheartedly into the Wallace campaign of 1948, the cleavage with CIO policy could no longer be ignored. Phil Murray took a long time in forcing the issue—too long, some thought—but when he moved, he moved with resolution and dispatch.

This is the story Mr. Kampelman tells. Since he tells it in scholarly fashion from the printed record, those who were close to the ten-year struggle will note some omissions that have not yet been made public. But even when these omissions have one day been supplied, they will not change the essentials of the story. This could be the definitive short history of the Communist effort to control the CIO. That it ended happily for religion and democracy was due in some part, as the author explains, to the endeavors of a small group of Catholic clergymen to spread the social teachings of their Church among American workers. Perhaps some day this inspiring story will be told, too.

BENJAMIN L. MASSE

Fitful Clues

LETTERS OF JAMES JOYCE

Edited by Stuart Gilbert. Viking. 437p.
\$7.50

Stuart Gilbert introduces this edition of over four hundred letters of James Joyce with a quotation from Cardinal Newman: "It has ever been a hobby of mine . . . that the true life of a man is in his letters." In spite of Joyce's high regard for Newman as a prose stylist, he could hardly have wished that his own "true life" should be reconstituted from his letters. In *Ulysses*, "God, the sun, Shakespeare, a commercial traveler" constitute one of Joyce's complex symbols of the artist. For the most part, his own letters reveal solely the "commercial traveler" side of a life compulsively dedicated to art.

That revelation is poignant enough, perhaps more humanly distressing than we ever had reason before to suspect. Like the letters of Hart Crane and of Ezra Pound, Joyce's will some day need to be reissued, for Gilbert, necessarily and understandably, has felt obliged to withhold much, to suppress much, and often to edit in much too evasive a way

for us to be convinced that the real story in the letters has been here told us. Meanwhile, this handsomely produced book will serve as a valuable guide, trustworthy so far as it is able to go, into the Joycean labyrinth, one which no serious reader of modern literature can any longer afford to leave unexplored.

In spite of many valiant efforts to sound gay, even playful at times, the burden of most of these letters is bleak, cheerless and airless. From their completely unrelieved tone of obsessive personal bitterness toward the Catholic Church and all its dogmas and practices, the reader could never dimly suspect or appreciate the by now admittedly central importance of Catholicism, if only by way of committed reaction, in Joyce's vastly influential pioneering works of dedicated literary genius.

For the unspecialized reader, a disproportionate number of the edited letters revolve around cumulatively wearisome commercial details of Joyce's published works: royalty arrangements (mostly disarrangements), proposed editorial changes, impatience for reviews, typographical errors in proofs or in man-

uscripts, the too-low selling price, eventually, of the manuscripts themselves. The "commercial traveler" tone of the letters also comes out in their very headings, for Joyce wandered restlessly with his family from city to city, from one furnished flat to another, from one bourgeois pension to another.

Only fitfully are these letters clues to the literary achievement of Joyce, the intense intellectual flaming of his poetry, the gigantic genius of his laughter in the comic criticism of life. Mostly, they are an accounting of the costs of that achievement, his compulsive devotion to his work, his willed aloofness from most of humanity, the progressive darkness which overtook his vision (physical, spiritual), the eventual tragic darkening of his poor, mad daughter's mind.

William Butler Yeats, in his poem "The Choice," has said in a memorable phrase, "The intellect of man is forced to choose/Perfection of the life or of the work." Spiritually solitary, in isolation largely self-chosen, Joyce is revealed in these letters as having opted, from the beginning, solely for "the perfection . . . of the work."

WILLIAM T. NOON

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The Casework Relationship

Felix P. Biestek, S.J.

\$3.00

Social workers have always recognized the importance of the casework relationship. It has been called the soul of social casework, the principle of life that vivifies the processes of study, diagnosis, and treatment and that makes casework a living, warmly human experience. ¶ Because no conceptual analysis of the relationship has been available, the unfortunate impression was given in some professional circles that the relationship is a pseudomystical experience which only the initiated could understand. ¶ This is the first book in which a conceptual analysis is attempted. Its purpose is to define and explain first the essence and then the constitutive principles of the casework relationship. ¶ Such an analysis can help in the training of students and of an agency staff; it will not replace but rather enrich the intuitive approach to casework both in the classroom and in field practice. It should be equally helpful to every caseworker, however experienced, in the self-evaluation of his daily work. Occasionally every practitioner is forced to ask himself the disturbing question, "What is wrong in my relationship with this client?" It would seem that an understanding of the elements of a good casework relationship should be helpful to him in making an accurate diagnosis of that relationship which is "not quite right." ¶ The author, a frequent contributor to journals in the field of social work, is director of field work and associate professor of casework in the School of Social Work, Loyola University, Chicago. He is a member of the Psychiatric Section of the National Association of Social Workers and of the Council on Social Work Education. He conducted a number of workshops at annual meetings of the Council on Social Work Education and the National Conference of Catholic Charities. He served as chairman of the Curriculum Study Committee of the Council on Social Work Education, which in 1954-1955 studied the curriculum changes of all graduate schools of social work throughout the United States and in Canada.

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KEY TO ABBREVIATIONS:

LAS	Liberal Arts and Sciences	E	Engineering
FS	Foreign Service	Se	Seismology Station
M	Medicine	Sy	Speech
N	Nursing	O	Officers Training Corps
P	Pharmacy	A	AROTC—Army
S	Social Work	N	NROTC—Navy
Se	Science	F	AFROTC—Air Force

COLLEGE OF THE HOLY CROSS



Holy Cross, the oldest Catholic College in New England, has an enrollment of 1800 men, three-quarters of whom are resident students.

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Courses are offered leading to the degrees of Bachelor of Arts or Bachelor of Science with majors in chemistry, mathematics, physics, biology, business administration, history, education, and social sciences. The college also conducts courses in chemistry leading to the Master of Science degree.

In addition to varsity and intramural sports, there are many extracurricular activities available. Included in these are regional clubs, student publications, dramatic and debating societies, musical organizations, the campus radio station and others.

THE RELUCTANT ABBESS

By Margaret Troucer. Sheed & Ward.
277p. \$3.75

Mrs. Troucer has shown a great interest in the convent life of the Renaissance period. Her two previous books, dealing with St. Margaret Mary and Louise de la Vallière, both reveal her particular talent for applying imagination to historical fact. The Renaissance convent was indeed a spectacular and colorful place—inhabited as it was all too frequently by women who were there because they had no dowry or had lost their beauty or simply because they were women with no prospects of marriage. Some, and they would seem to be few, were there because they loved God and wanted to serve Him.

Angélique Arnauld was one of those women forced to enter the convent by a father's wish. On her eleventh birthday she was consecrated Abbess of Port-Royal of the Fields. Perhaps the combination of force, impressionable youth and the grimness of Port-Royal may explain the life and deeds of one of the Arnaulds who would set the scene of action for Jansenism.

The picture that emerges from the book is a curious one: an unloved, embittered child, full of stored-up hatred for her father and a wild, passionate devotion to her small brother, unresponsive to beauty and joy and affection. The result of this childhood seems to explain the domineering abbess with her gift for inspiring fear, "the gift of the rebel angels," as her brother called it.

Fright-ridden, full of sexual longings heroically repressed, she seemed to find her outlet in a wilful dogmatism and a hatred for the body to the point of abhorrence for physical cleanliness, both in herself and in her subjects. The only redeeming feature seems to be her love of the poor. Even that was not disinterested, as she wished to show how well "Port-Royal takes care of the poor."

Strangely enough, all along the path of this dour woman's life, one so short in love of God and of neighbor, came a procession of saintly souls: St. Francis de Sales, St. Jeanne de Chantal, the first Visitation nuns, the Carmelites of Paris, the humble lay sisters in her own convents, the numerous unidentified monks and priests who preached in her convents. The rod of iron where-with she ruled imposed appalling austereities on the nuns and on herself. Love of any kind was totally absent from her administration and it is not surprising that the result of Angélique's stewardship should be Jansenistic.

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"The Great Pacifier."

Clay's personal successes included roles as Secretary of State under John Quincy Adams, as senator, and long

The Reluctant Abbess would have been a better book if the author had written a straight biography instead of a romanticized piece of fiction. One wonders just why the book was written. It is chatty and full of piquant details on the daily life of Renaissance convents, but at times we are reminded too much of Diderot's fantastic novel on the convents of the 18th century and of the later "revelations" of Maria Monk.

Perhaps this account is meant to be a running commentary on the words of our Lord to St. Margaret Mary:

Behold this Heart which has so loved men . . . and in return I receive . . . nothing but ingratitude by reason of their irreverence and their sacrileges and by the coldness and contempt which they show Me in the sacrament of love. But what I feel most keenly is, that it is hearts which are consecrated to Me which treat Me thus.

These words were spoken in 1676, 15 years after the death of Angélique. Our Lord's words, unhappily, described many a convent of the day, perhaps particularly Port-Royal in the Fields and its reluctant abbess.

J. D. GAUTHIER

HENRY CLAY AND THE ART OF AMERICAN POLITICS

By Clement Eaton. (The Library of American Biography, ed. by Oscar Handlin.) Little, Brown. 202p. \$3.50

Students interested in the early evolution of American conservatism would do well to keep their eyes on Henry Clay. Spanning as he did one of the most formative eras of this nation's growth, he was in many ways far ahead of his times, more a molder of a later day than a mirror of his own. While in his earlier public life he espoused the progressive freedom of the frontier, in maturity he came to a generally conservative position.

Clay's land policy, his support of high tariffs and of business interests in general, his advocacy of the national bank, his opposition to slavery agitation—these would have shouldered him to the Presidency 30 years later. But in his own time, they twice cost him the highest office in the land.

Yet, in spite of his clear-cut political tenets, Clay was not partial to sectional or party strife. A political figure of practice more than of theory, he was at his best in reconciling conflicting groups—a quality which earned him the title of "The Great Pacifier."

Clay's personal successes included roles as Secretary of State under John Quincy Adams, as senator, and long

terms as Speaker of the House; but in his efforts to reach the White House, the man who wanted to be right rather than President was granted his wish.

Yet Clay's political influence was greater than his electoral successes would indicate. The effect of his art of compromise, both in preserving the union and in aiding the evolution of the permanent two-party system, exceeds

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DONALD E. TURNER, S.J., is a graduate student in political science at Mt. St. Michael's College, Spokane, Wash.

any contribution made by those who defeated him for the Presidency.

Time, tradition and biographers have a way of remolding patriotic figures to fit the dimensions of the idealized national hero. Dr. Eaton, however, judiciously depicts Henry Clay's rightly famous achievements without shading out those lesser qualities which reveal his proclivity to the earthy substance of which he was made and whose name he bore. This portrait of the man and of the times is attractive and, in the main, accurate. It contains, too, a valuable note on the available sources on Clay's life and times.

DONALD E. TURNER

THE WORD

And as he drew near, and caught sight of the city, he wept over it, and said, Ah, if thou too couldst understand, above all in this day that is granted thee, the ways that can bring thee peace! (Luke 19:41-42; Gospel for the ninth Sunday after Pentecost).

It is all very well to say—for it is true enough—that in comparison with contemporary males the men of the ancient world were much more open, candid and unembarrassed in the external expression of their interior emotions. Achilles, the unparalleled warrior of the *Iliad*, weeps unashamedly over his slain friend Patroclus, and it certainly never occurred to old Homer that he ought to

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apologize for his hero's somewhat noisy grief.

Our present context, however, constitutes a quite different matter. The tears that are shed in this Gospel passage are the tears of the Incarnate Word of God. If Christ our Lord wept, there was good cause for weeping.

What was the cause? The question is not an easy one, yet let us offer an answer. When our Saviour wept over the city of Jerusalem He wept for a frightening thing: the spectacle of priceless opportunity now hopelessly lost. Let us state the case in three steps or stages.

First, Almighty God freely offers Himself to man. The ultimate end of all the creation that we know is that each rational creature should finally be one with God the Creator in the joyous union of the Beatific Vision. It might truly be said that the ultimate reason why any creatures think and desire at all is that they may eternally think of and desire—yes, and possess—their loving Creator. So, as this material uni-

Finally, our Saviour makes it inescapably clear that when the shining chance has been missed, and He is finally rejected, terrible retribution must follow. *Thy enemies will . . . bring down in ruin both thee and thy children that are in thee, not leaving one stone of thee upon another.*

Dreadful words! Let Everyman pause, and think, and surely pray. Let him listen, too, for the gentle knocking at the door, the knocking that will not go on forever. VINCENT P. McCORRY, S.J.

THEATRE

SHOW BOAT has once again returned to Marine Theatre, for which we are heavily indebted to Guy Lombardo, the producer, and Parks Commissioner Robert Moses, who made the facilities at Jones Beach available. There must be many who share the hope that the return of the *Cotton Blossom* will become an annual event, as our theatre has produced no other work that so faithfully reflects the life of the nation in one of its most energetic periods. The Edna Ferber-Oscar Hammerstein story, embroidered with Jerome Kern's most distinguished music, is an education in the subtleties of interracial relations woven into the fabric of a constant and satisfying love.

As usual in show business, the present version of the story is not identical with the original production. The majority of the changes are not improvements. One of the most poignant scenes in the original production was when Ravelen said good-bye to Kim in the convent. To have preserved this scene we could have spared the incongruous act of the Dahomey dancers.

Even in its altered and somewhat mutilated form, however, *Show Boat* is more humorous, colorful, melodious and more appealing to an intelligent audience than a dozen *Happy Fellas* and *Lil' Abners* rolled into one. It's the first show summer visitors should head for after checking in at their hotels.

The production was directed by Reginald Hammerstein, who, aside from goofing the convent scene, has done a generally sound job. Albert Johnson designed the settings and Michael Travis claims credit for the costumes. Mr. Lombardo personally conducts the orchestra.

While some regrettable changes have been made, in both script and production, the Lombardo casting is peer to and in several instances better than



verse spins or expands or explodes or does whatever it is obediently doing, something far more consequential is constantly going on in the invisible world of the supernatural. In countless ways, over and over again, God our Lord is quietly, patiently, humbly offering Himself to Everyman for Everyman's sincere acceptance.

Acceptance: that is the point. The God of power and majesty will never override the finite human will. God has no heart for crude subjugation and vulgar vindication. He loves, and asks to be loved. See where I stand at the door, knocking; so we read in the Apocalypse, if anyone listens to my voice and opens the door, I will come in to visit him, and take my supper with him, and he shall sup with me. Notice one small word in this saying: if.

Next, there is for each man at any given moment a distinct season during which the most high God offers Himself to this man. We recall the terms of this season every time we say the Hail Mary: now, and at the hour of our death. Are some human wills so stubborn and perverse that they can effectively shorten this span of priceless opportunity?

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RRY, S.J.

Ziegfeld's hand-picked company. Andy Devine is as comical as Charles Winniger in the role of Captain Andy, and Gloria Hamilton is a Magnolia certainly as charming as Norma Terris. David Atkinson is as cavalier as any preceding Ravenal. Both he and Miss Hamilton have fine voices. Helena Bliss comes close to Helen Morgan as the pathetic Julie. While William C. Smith's voice lacks the profundity of Jules Bledsoe's, it is ample in the role of Joe, and he is a better actor.

While one might wish the director had trimmed the production with more discretion, *Show Boat* remains a glory of the American theatre.

THEOPHILUS LEWIS

TELEVISION

It can be assumed that when the new television season gets under way a few weeks from now, there will be at least the usual quota of second-rate shows, new and old, presented for the enter-

tainment of the nation's viewers. Situation comedies, quiz programs and Westerns will continue to dominate the air time of most networks and stations.

But discriminating viewers may find other shows that are not hackneyed assembly-line productions. Some of the telecasts announced for the new season may, indeed, be worth the attention of the most critical members of the American TV public.

On Oct. 13, over the CBS network, the Ford Motor Company, in a special one-hour program starting at 8 P.M., EST, will present Bing Crosby and Frank Sinatra as the stars of a variety show. The occasion is the introduction by Ford of its new car, the Edsel. Mr. Crosby will be making his first appearance as a principal in a live telecast. Hitherto he has appeared only briefly as a guest or has been seen in filmed TV productions.

The signing of these two popular singers is regarded in television circles as quite a coup for the sponsor and the network. It may be recalled that several seasons ago another team of singers who do not normally perform together—

Mary Martin and Ethel Merman—were starred in a special telecast that was one of the outstanding musical programs in the history of television. Messrs. Crosby and Sinatra must be prepared to face comparison with the impressive work done by Misses Martin and Merman.

There is an unusual and interesting production aspect of the Crosby-Sinatra telecast. It will, according to a CBS announcement, be packaged and produced by Gonzaga University in Spokane, Wash., "as a benefit for that institution." Television professionals will present the show on behalf of the university. The fact that Mr. Crosby is an alumnus of Gonzaga is, in this case, not just a coincidence. Bing's loyalty to his alma mater is obviously firm and active.

The NBC Opera Company has planned a full season that will include works such as *Die Meistersinger* and *Rigoletto*. "Omnibus," no longer under the auspices of the Ford Foundation, will be produced on alternate Sundays over NBC by Robert Saudek. His plans include the complete presentation of a performance by the Metropolitan Opera Company. And in November the net-



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work intends to bring Miss Martin back before the television cameras in a two-hour production of *Annie Get Your Gun*.

Perhaps the biggest attraction to be presented on the ABC network will be Mr. Sinatra, who will be seen regularly on that network as a singer and dramatic actor.

Under the sponsorship of du Pont, there will be a series of monthly attractions on CBS that will include a lavish *Aladdin* and a musical starring Rex Harrison and Miss Merman. Still in the blueprint stage is "Conquest," a series dealing with science. CBS is also planning another group of programs called "The Twentieth Century." It is scheduled to begin in October with a program devoted to Sir Winston Churchill.

CBS has furthermore promised a new series dealing with "The Seven Lively Arts." The host for this program will be the television critic John Crosby. It will be interesting to see how Mr. Crosby's work is received by his newspaper and magazine colleagues.

J. P. SHANLEY

FILMS

NIGHT PASSAGE (*Universal*). Last year the favored Hollywood formula for beating the box-office doldrums was the *War and Peace* and *Giant* type of oversize epic. This year, with business even worse and not showing the customary summer increase, the industry is looking hopefully for financial salvation toward the less hazardous medium-price, regular-length feature—of which *Night Passage* is, from a business viewpoint at least, an especially promising example.

Besides falling into the almost surefire category of the Western, the picture has such other box-office insurance as stars of proven grass-roots popularity (James Stewart, Audie Murphy), color and wide screen (Technicolor and Technirama, an efficient and relatively uncomplicated new process developed, apparently in self-defense, by the Technicolor Corporation) and a reassuringly familiar plot given a semblance of force and originality by the script.

This latter is about a lone-hand troubleshooter (Stewart) who undertakes to deliver a railroad payroll which has been lifted by bandits on three previous attempts. He succeeds, but largely, it would seem, because one of the bandits, who also turns out to be his brother (Murphy), suffers an onslaught of rectitude, very conveniently for the hero, but fatally for himself.

The picture also features a couple of decorative females (Dianne Foster, Elaine Stewart), a comic-sinister outlaw chief (Dan Duryea), a resourceful small boy (Brandon de Wilde) and some breathtaking Colorado scenery.

[L of D:A-I]

GUN GLORY (*MGM*) employs another staple of the Western genre—the disillusioned gun-slinger who returns home looking for peace but finds instead that he must strap on his gun again in a good cause.

The retired gun-fighter is played by Stewart Granger. In his second screen appearance on the American frontier, he has mastered a convincing American accent and seems more indigenous to the range than does Rhonda Fleming, who supplies the inevitable romance. His technique for disposing single-handed of boss James Gregory and his murderous gang of cattlemen bent on destroying a peaceful town is novel and a bit more believable than most David and Goliath exploits: he uses dynamite to trap the villains in a landslide. The rest of the Metrocolor proceedings unreel in fast-shooting but more or less perfunctory fashion. [L of D: A-I]

RUN OF THE ARROW (*Universal-RKO*) is a one-man-project Western which producer-scenarist-director Samuel Fuller has equipped with an unusually elaborate plot. In concerns an ex-Confederate soldier (Rod Steiger) who throws in his lot with the Sioux because he cannot reconcile himself to the Union victory. Not surprisingly, the complications include U. S. Cavalry-Indian warfare, the exposition of some gruesome Sioux customs, the hero's romance with an Indian maiden (Sarita Montiel), and his final recognition that his loyalty still lies with his country.

On top of this, however, Fuller grafts a highly inventive extra turn of events which is obviously intended to purvey irony and significance wholesale. At the beginning of the picture, Steiger fires the last shot of the Civil War, wounding a Union officer (Ralph Meeker). Toward the close, after the lapse of several years and under very different circumstances, he fires the same bullet (which has been retrieved and recharged as a symbol) into the same man, this time killing him.

The picture as a whole is inadequate to the task of supporting the author's more pretentious plot devisings, but it is certainly out of the ordinary.

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MOIRA WALSH

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